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A FUNERAL SERMON

Occasioned by the
DEATH
OF
Mrs. *Isabella Ewer*,
L A T E

Wife of Mr. *John Ewer*, of
Willesdon, Middlesex.

Preach'd in *Little Wild-street*, Fe-
bruary 16, 1723.

By THOMAS HARRISON.

L O N D O N :
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To my Respected Friend

Mr. JOHN EWER.

SIR,

I Shall make no other Apology for appearing once more in Print, in so polite an Age, than this, That you insisted on the Publication of the following Discourse.

I heartily wish it may be of real Advantage to you, and the other Relations of our deceased Friend.

A 2

That

That you may be supported under the heavy Stroke ; that you may so remember, as to imitate her in making Religion your Business, that you together with her may meet the Lord with Joy after the Resurrection, and reign with him in Glory for ever, will be the constant Prayer of,

Your real Friend and Servant,

THOMAS HARRISON.

A

FUNERAL SERMON.

MATT. vi. 33.

*But seek ye first the Kingdom of God,
and his Righteousness, and all these
Things shall be added unto you.*

THERE is nothing that is less regarded by the Generality of Mankind, than their approaching Change. No one Concern of the present Life are they so ready to delay, as the making Provision for that awful Eternity to which they are hastening. And yet how numerous are the Warnings and friendly Admonitions which we receive from the Author of our Being, and the Supporter of our frail Lives ! Remember, O Man, that thou art a dying Creature, is the Language of all those Diseases which shake our earthly Tabernacles ; and of all those Conquests which the King of Terrors makes around us. And

And though when Events are common we are apt to take little Notice of them, it may nevertheless be expected, That the Removal of our Friends and Acquaintance should make a deep Impression upon our Minds. Yet how much soever we may be affected with such Dispensations, we shall receive no real Advantage by them, unless we are prevail'd with so to number our Days, as to apply our Hearts to Wisdom; and to prefer to all the Things of Time and Sense, those of an eternal World. It is therefore common for such as are truly concern'd for the Welfare of their Friends, to desire a Funeral Discourse; not that they may have Applause themselves, but that the Survivors may be instructed how to improve the Remainder of their Days, in Order to their being prepar'd for their great Change. This I know was what our deceased Friend had in View, who requested that upon this Occasion the Words which I have read to you might be insisted on: *But seek ye first the Kingdom of God, and his Righteousness, and all these Things shall be added unto you.*

These Words are Part of an excellent Sermon, delivered by Christ, the great Prophet of the Church, the greatest Teacher that ever appear'd in this World, both with Regard to the Dignity of his Person, and the Messages which he brought from his Father. *For God who at sundry Times, and in divers Manners, spake to his antient People by the Prophets, hath in these last Days spoken unto us by his Son, whom he hath appointed Heir of all Things, by whom also he made the Worlds.* By him he hath spoken to us clearly and fully concerning the Method of our Recovery from Sin and Misery, and our Restoration

Restoration to a State of Holiness and Felicity.

And as this one Discourse of our blessed Lord contains the Substance of his whole Doctrine, so the Text comprises all the Advice which he had before given. This is a general and comprehensive Direction for the obtaining true Happiness ; *Seek ye first the Kingdom of God, and his Righteousness.*

But it is necessary for me to observe, that the Words have a peculiar Reference to the latter Part of the Sermon, wherein our Lord is cautioning against immoderate Care about worldly Good. This begins at the 25th Verse, *Therefore I say unto you, Take no Thought for your Life, what ye shall eat, or what ye shall drink; nor yet for your Body, what ye shall put on: Is not the Life more than Meat, and the Body than Raiment?* And because all Men are very prone to Anxiety about the Affairs of this Life, the Advice is inforced by many cogent Arguments. The first is contained in the latter Part of the 25th Verse, *Is not the Life more than Meat, and the Body than Raiment? q. d.* May you not conclude that God will bestow these lesser Gifts, since from him you have received the greater; that he who has so curiously fashioned your Bodies, and imparted Life to you, will take Care to supply you with Food, for the Support of your Lives; and with Raiment, for the Defence of your Bodies. Our Saviour shows also the Unreasonableness of Anxiety, and a Distrust of Providence, from the Care which the great Governour of the World takes of the inferior Parts of the Creation; supplying the Fowls of the Air, and clothing the Lillies of the Field with more beautiful Apparel than that which was worn by the

the Monarch of the East. *Behold*, says he, *the Fowls of the Air*: *For they sow not, neither do they reap, nor gather into Barns*; *yet your heavenly Father feedeth them*. *Are ye not much better than they?* *And why take ye Thought for Raiment?* Consider the *Lillies of the Field* how they grow; *they toil not, neither do they spin*. *And yet I say unto you*, that *Solomon in all his Glory*, *was not arrayed like one of these*. *Wherefore if God so clothe the Grass of the Field*, *which to Day is, and to Morrow is cast into the Oven*, *shall he not much more clothe you*, *O ye of little Faith?* Ver. 26, 28, 29, 30. Another Argument is drawn from the Unprofitableness of such a Disposition, Ver. 27. *Which of you by taking Thought, can add one Cubit to his Stature?* A fourth Argument is taken from the Unsuitableness of this Temper to the Character of God's People, Ver. 32. former Part, *For after all these Things do the Gentiles seek*. When your chief Concern is about temporal Good, you act like those who live without God in the World; who have no Revelation of his Will, no Expectations of any greater Happiness than that which flows from outward Enjoyments. The fifth Argument is drawn from the Notice which the divine Being takes of our Affairs, Ver. 32. latter Part, *Your heavenly Father knoweth that you have Need of all these Things*. And thus the Words of the Text come in, which contain a Direction to attend to Religion as the right Method in Order to Success in the Affairs of this Life, and the Promise of an Event agreeable to our reasonable Desires. *But seek ye first the Kingdom of God, and his Righteousness*, and *all these Things shall be added unto you*.

In Order to the Explication of the Text, I
shall,

I. Shew you what we are to understand by
the Kingdom of God.

II. Inquire into the Import of this Phrase,
His Righteousness.

III. Consider the Advice given, with Relation
to these.

IV. Discourse concerning the Promise annex-
ed to this Advice.

First, I am to shew you what we are to un-
derstand by *the Kingdom of God.*

This Phrase sometimes denotes the future
State of Happiness, the Glories of Heaven,
which Christ has purchas'd for his Followers.
In this Sense we find it us'd in our Saviour's
Discourse, *Mark ix. 47. It is better for thee to enter into the Kingdom of God with one Eye, than having two Eyes to be cast into Hell-Fire.* The Oppo-
position between the Kingdom of God, and
Hell-Fire in this Verse, fixes the Sense of the
first Phrase, and leads us to interpret it of the
future State of Happiness. In the same Sense
the Phrase is us'd, *Acts xiv. 22. And shewing that we must through much Tribulation enter into the Kingdom of God.* The Historian observes, That
Paul and Barnabas endeavoured to confirm and
strengthen the Resolutions of those who had em-
braced Christianity, to hold fast the Profession
of their Faith, assuring them that they were to
enter into the Kingdom of God, to be fixed in a
State of inconceivable Happiness, after their
Departure hence: But that, in the mean Time,
they were to expect great Afflictions. And the
Apostle Paul says, *Gal. v. 21. after a Recital*

of the Works of the Flesh, *They which do such Things shall not inherit the Kingdom of God*; i.e. they shall not enter into the World of Glory, to live and reign with Christ for ever and ever.

But more frequently by the Kingdom of God (especially in our Saviour's Discourses) we are to understand that spiritual Kingdom which he came to erect in the World, of which he is himself King. In this Sense the Terms are used, *Mark iv. 11. Unto you it is given to know the Mystery of the Kingdom of God*: You are favour'd with the Knowledge of that spiritual Kingdom which I am sent by my Father to establish. And in the latter Part of the Chapter, the same Kingdom is called the Kingdom of God, when 'tis compared to Seed that is sown, and springs up we know not how; and to a Grain of Mustard-Seed, which is the least of all Seeds, and yet becometh greater than all Herbs; and shooteth out into great Branches. There are many other Places, in which by the Kingdom of God we are to understand the Gospel State; as well as several in which this Phrase, *The Kingdom of Heaven*, is design'd to convey the same Idea.

Again, There are, besides those that I have mention'd, a third Sort of Passages, in which our Lord seems to have had no peculiar Reference either to the Kingdom of Grace, or to the Kingdom of Glory; but to have included both. In this extensive Sense we may take the Phrase, *Luke vi. 20. Blessed be ye Poor; for yours is the Kingdom of God*: I have chosen you to be the Subjects of my Spiritual Kingdom upon Earth, and my Eternal Kingdom in Heaven. And thus comprehensive is the Phrase in the Text: When we are directed to seek the Kingdom of God, we are taught to propose the being Subjects of Christ's

Christ's Kingdom below, in Order to our reigning with him above. I shall therefore give you a very brief Account of each of these.

First, Let us take a View of that Spiritual Kingdom which our blessed Redeemer has in the World.

First, Christ is the King, and all true Believers are the Subjects of the Kingdom of Grace. Our Lord is indeed possess'd of universal Empire, as the Reward of his dolorous Sufferings : *For God hath highly exalted him, and given him a Name above every Name ; that at the Name of Jesus every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth : Because he became obedient to Death, even the Death of the Cross,* Phil. ii. 8, 9, 10. So that he has the Heathen for his Inheritance, and the uttermost Parts of the Earth for his Possession ; and he will break them with a Rod of Iron, and dash them in Pieces like a Potter's Vessel. All the Princes of the Earth are controul'd by him, and resign their Crowns and Sceptres when-ever he demands them. But they only belong to the Kingdom of Grace, who have believ'd on his Name, and have experienc'd the Efficacy of the Word for bringing their Souls into Captivity to the Obedience of Christ : He sways the Sceptre over these, and these alone, by their own Consent. As for others, they are daring Rebels against him, and are continually provoking him to Wrath, though they cannot defend themselves from the Thunder of his Arm.

Secondly, The New Testament contains the Laws of this King, unto which his loyal Subjects yield an Obedience. Herein we have our Duty laid down with great Perspicuity. And we are told that the King Messiah expects we

should exercise our selves herein, to have a Conscience void of Offence towards God and Man; that we should strictly regard the Duties of the First and Second Table; that we should deny all *Ungodliness, and worldly Lusts*, we should live soberly, righteously, and godly in this present *World*: Looking for that blessed *Hope*, and the glorious *Appearance* of the great God, and our Saviour *Jesus Christ*: Who gave himself for us, that he might redeem us from all *Iniquity*, and purify unto himself a peculiar *People, zealous of good Works*, Tit. ii. 12, 13, 14.

Thirdly, There are various Ways by which our Lord encourages the Observance of his Laws, and discourages the Neglect of them.

They who belong to this Kingdom may expect that Protection which faithful Subjects expect from a powerful and good Prince. To encourage them to adhere to him amidst all Opposition, he has promis'd to guard them in all Dangers, to shield them from their most powerful Enemies, to make them more than Conquerors, and to place on their Heads never-fading Crowns; he also supplies their various Necessities, and often stoops so low as to converse familiarly with them; he manifests himself to them as he does not manifest himself to the World.

Now the stricter Regard we have to the Laws of our Sovereign, the more shall we experience the Advantages of living under his gentle Government. And though he will not treat his Subjects who yield a sincere Obedience to him, as Rebels are treated by him; though he will make great Allowances for the Weakness and Imperfection of human Nature, yet he will testify his Displeasure if we grow careless, and indifferent about the Observance of his Precepts, and

and by severe Methods reform and amend us.

Thus I have given you a short Account of that Spiritual Kingdom which Christ has set up in the Hearts of Men, and which may fitly be called the Kingdom of God ; because it is of his Contriving, because it is supported by his Holy Spirit, and because it secures him that Dominion over those who belong to it, which he claims as the Author of their Being, and the Fountain of their Happiness.

Secondly, Let us take a short View of that Kingdom of Glory, into which they are receiv'd who belong to the Kingdom of Grace.

Now when the future State of Happiness is set forth under the Notion of a Kingdom, the Term is evidently metaphorical, and denotes the Dignity to which true Christians shall be advanced in the other World, and the plentiful Provision which is made for their Happiness. And much more is intended hereby than we are capable of knowing, while we dwell in the Body. Let us suppose a Man fixed in the most advantageous Circumstances, possess'd of a large Empire, loving, and belov'd by all his Subjects, undisturb'd by foreign Powers, while all around him are flourishing at Home : Let us suppose him exempted from the common Dangers and Fatigues of such a Station, and enjoying all the Pleasures of which Man is capable, whether sensual or intellectual. And now we must conceive of that Kingdom which the Saints are to possess, as infinitely beyond this. Moreover, the future State of Happiness will be eternal : All the Kingdoms of the World will be destroy'd, when the Elements shall melt with fervent Heat, when the Earth also, and the Works that are therein shall be burnt up. But this heavenly Kingdom

dom shall endure for ever, it is a Kingdom that cannot be moved.

Now this may be called the Kingdom of God, because it is prepared by him, it is to be possessed in his immediate Presence ; and they for whom it is designed, shall in the Enjoyment of it, live in the most perfect Subjection to him, as their Supreme Potentate.

II. I am to enquire into the Import of this Phrase, *His Righteousness*.

That by *His Righteousness* is intended the Righteousness of God, is plain from the Syntax of the Words, $\tauὸν \betaασιλεῖαν τὸν Θεόν, καὶ τὸν δικαιοσύνην αὐτοῦ$. All, therefore, which lies before us here is, To consider what this Righteousness of God is.

There are some, who instead of proving their Schemes by the Scripture, are for bringing the Scripture to their Schemes ; and whenever they meet with a Word to which they have fix'd several Senses, they will be sure to interpret it in all those Senses, without having any Relation to the Context, or the obvious Design of the Place ; and by this Means, while they fancy themselves in the Possession of the Gospel Sense of Scripture, they remain Strangers to the true Meaning of it. Thus I am very sensible that in the present Case, the Righteousness of God must, with them, denote the Righteousness of Christ, and Holiness too. But 'tis very certain, that it is only Holiness that is intended hereby : And it is called the Righteousness of God, in Opposition to that which the Pharisees were so fond of, and had themselves invented ; concerning which our Lord had been speaking in the former Part of this Discourse. I say not this for Want of a due Regard to that plain and important

portant Doctrine, of Salvation by the Merits of another: However some may make this the Subject of their Banter and Ridicule, while the Scripture assures me, that 'tis for the Sake of Christ, and his meritorious Undertaking, that my Sins are pardoned, and my Person and Services accepted, on him alone shall my Soul ever repose her Confidence; by whom only I can be presented to the Father faultless, and with exceeding Joy. But I shall mention one Argument to prove that the Interpretation which I have mention'd is just; *scil.* That this is the Sense in which our Lord constantly uses the Term, and particularly in this Discourse, *Mat. v. 20. For I say unto you, that except your Righteousness exceed the Righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven.* Now if Christ had design'd any Thing more than Holiness by Righteousness here, he would, without Doubt, have express'd himself in such a Manner as must make it evident, that he intended something more than when he spake of Righteousness in the former Part of his Discourse. And I find, upon Examination, that the best Interpreters agree with me.

Now this Righteousness, or Holiness, which is recommended to us, supposes that we are interested in Christ by Faith; that we are renewed by his Grace, and have a Principle of divine Life communicated to us from above; and that we have devoted our selves to God, thro' his dear Son. And a righteous Person, in the Sense of this Place, is one who has a sincere Regard to the Honour of his Maker, who endeavours in the Whole of his Behaviour to please him; who heartily laments his manifold

Defects,

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Defects, and preses towards the Mark, longing to arrive at it.

III. I am to consider the Advice which Christ gives his Hearers; *Seek first the Kingdom of God and his Righteousness*; *i. e.* Make the Kingdom of God, and his Righteousness, the Objects of your chief Regard; be principally solicitous about those Things that have an immediate Relation to your eternal Welfare.

Now this Advice leads us to conclude, that Men are naturally Strangers to the Kingdom of God, and that Righteousness, or Holiness, without which no Man shall see him; and that in this State their chief Concern is about the dying Body, the Safety of that, the Gratification of its Appetites, the laying up Stores for Futurity; or that they are engag'd in the Pursuit of some other imaginary Good, in the Neglect of substantial Blis. And our Lord design'd to recommend not only some Thoughts of, some Desires after the Blessings of his Kingdom, but a diligent Use of the Means by which these Blessings are communicated. They cannot be said to *seek the Kingdom of God and his Righteousness*, instead of the World, who do not accept of Christ to free them from the Sentence of Death, to entitle them to Life, and to prepare them by his Grace for it, who do not enter into the Paths of Holiness, and walk in that narrow Way that leads to Life.

IV. I proceed to discourse concerning the Promise annex'd to the Advice, *All these Things shall be added unto you.* We may compare the Words of St. Paul with these, 1 Tim. iv. 8. *Godliness is profitable unto all Things, having the Promise*

Promise of the Life that now is, and of that which is to come. In Order to your understanding the Nature of this Promise, All these Things shall be added unto you, I shall offer the following Things to your Consideration.

First, We have no Warrant to expect a large Share of worldly Good, as Persons devoted to God; or to conclude that we shall never be expos'd to the Distresses of Poverty: We may say now as the Apostle James did, Chap. ii. 5. *Has not God chosen the Poor of this World, rich in Faith, and Heirs of the Kingdom, which he hath promis'd to them that love him.*

Secondly, We may depend on receiving as great a Share of outward Good, as our heavenly Father sees to be consistent with our true Interest. It is the Office of a Parent, before his Children come to Years of Discretion to choose for them, and order what relates to them; and 'tis their great Privilege that they have One thus to assist them: Whence it comes to pass that we readily compassionate the Case of Orphans, such as are bereft of their Parents, and left to the wide World in their tender Years. In like Manner, 'tis the great Happiness of God's Children, who know not how to choose for themselves, that they have an infinitely wise and good Father to choose for them, who will certainly give them what he knows to be best. If they can bear outward Prosperity, without being like *Jesbun* that waxed fat and kicked; if they can be full, and remember God, the Rock of their Salvation, they shall then have a large Portion allotted to them: But if the Waters of Adversity are necessary to make them fruitful, they may expect to be surrounded by them. If Pride, Security, and Carnality, would be the bad Effects of Plenty;

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Poverty shall be sent to promote Humility, Watchfulness, and Spirituality. And which ever of these be thy Lot, O Christian, the Promise is fulfilled unto thee: *All these Things are added, all that are necessary, all that in Prudence thou canst desire.*

Having gone through the explocatory Part of this Discourse, I proceed to the Application.

First, How contrary to the Advice of Christ do most of those act, who are favour'd with the Light of the Gospel. Alas ! how many are there who call themselves Christians, and would think themselves greatly injur'd if their Christianity should be question'd, to whom nevertheless that melancholy Description given by St. Paul belongs, *Phil. iii. 18, 19. For many walk, of whom I have told you often, and now tell you even weeping, that they are the Enemies of the Cross of Christ : Whose End is Destruction, whose God is their Belly ; and whose Glory is in their Shame, who mind earthly Things.* Such Objects of Compassion daily surround us, over whom we should mourn, as Persons that are dead while they live, and for whom we should offer our fervent Prayers to the God of all Grace.

Secondly, Let me entreat you to enquire whether you have taken the Advice which Christ gives in the Text. There is no Question besides of equal Importance ; and therefore this requires the utmost Seriousness and Deliberation. Remember that it respects your eternal State ; and that a Mistake with Regard to this may be of the most dismal Consequence. And yet let not that discourage you, for as much as you may

may be able to form a Judgment concerning your spiritual Affairs, else you had not been commanded to examine and try your selves.

Let me therefore recommend to you the following Reflexions ; ‘ O my Soul, thou hast heard of Christ’s Kingdom, the Blessings of his Government, the Duties that are to be discharged by those on whom they are bestow’d; Dost thou belong to this Kingdom? Hast thou been seeking first, above all other Things, *the Kingdom of God and his Righteousness?*’ I fear there are many that see Reason to return this Answer : ‘ No, alas ! These important Things I have not regarded; but I have been making Provision for the Flesh, to fullfil the Lusts thereof.’

I would therefore, *Thirdly*, recommend to such Persons the Advice, *Seek first the Kingdom of God, and his Righteousness.* Need I say any Thing more by Way of Motive, in Order to gain your Consent? Are you not convinc’d from the Account you have had of this Kingdom, that ‘tis your indispensible Duty, your true Interest, to hearken to Christ? Is not this the Advice of the wisest Preacher that ever instructed Mankind, who could say, *Behold a greater than Solomon is here?* The Advice of one who thought the Salvation of Souls worthy to be purchased at the dearest Rate; and had so strong a Love to them, that it carried him through the Floods of divine Wrath, through the darkest Scenes of Pain and Anguish, through Death it self, and the Prison of the Grave? And if in common Cases Delays are dangerous, they are much more so in this Case; as an Eternity depends on the Improvement of a few Moments. If Conscience will insist upon the Sinner’s Return

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to God; he (unwilling to part with his Lusts) seeks to pacify it by promising Amendment hereafter. But dost thou consider, foolish Man, that the Time which thou hast fixed may never come? That all thy vain Schemes may be broken by a Summons into the other World? Dost thou remember that thy Times are in the Hands of that Being with whom thou hast so long trifled, and whom by thy repeated Follies thou hast even dar'd to destroy thee? It is a Wonder thou art now out of Hell, and that thou art not cut off in the Midst of thy Wickedness. And art not thou afraid to trespass any longer upon the Patience of that God who is a consuming Fire? I would hope now that there are some of you who have laid these Things to Heart, and are resolving immediately to engage in that important Affair which they have so long neglected. Me-thinks I hear you saying, ' I am convinc'd of my Folly and Madneſſ, and adore that infinitely gracious Being, who has not ſent me beyond the Reach of his Mercy. Blessed be God that 'tis not too late to repent, and ſue for a Pardon. Blessed be God, that I am not fixed in those gloomy Regions, where there is no Repentance unto Life; where I might beg Mercy for ever, and beg in vain. O the happy Difference between my Case, who am favour'd with the Calls of the Gospel, and theirs who have had the last Call, and are now sunk into the infernal Prison! And ſhall not this thy Goodness, O God, lead me to Repentance, and incline me to return to thee from whom I have wickedly deserted? Behold therefore the Prodigal, that flees into thy merciful Arms, and brings the Saviour along with him to make him welcome. Let me now experience, as the

the Token of thy Acceptance, a happy Change in my Soul, a new Byass in my Thoughts, Will, and Affections, that I may yield that Obedience which I am ready to promise, and that by honouring the Son I may honour thee the Father. Let me henceforth be reckon'd among the willing Subjects of the Redeemer; and testify my Sincerity, by serving him in Righteousness and Holiness all my Days. God grant that this may be the Language of those who before slighted this Advice, the best that ever was given them.

Fourthly, Let what has been said, reconcile the good Man to his Circumstances in this World, and make him patient under the Frowns of Providence. You cannot repine at your State, without casting a Reflexion on your heavenly Father. He has promis'd to supply all your Wants. If he does, why should you not be contented with what he allots you? If you are discontented and impatient, it must be because you think there is something still wanting: And do you not hereby charge him with being worse than his Word? Learn, therefore, that excellent Lesson, which the Apostle could say he had learn'd, in whatever State you are, therewith to be content.

Fifthly, Let the Account which you have had of God's Kingdom, cause those to rejoice who belong to it. Rejoyce in the Blessings already bestow'd upon you; but most of all in those that are future. In Order to this, realize to your selves invisible Glories. What an Emotion should any of us feel in our Breasts, if we were to have the Prospect of living in all the Splendor of this World? Perhaps it would be more than we could bear: And yet this is a meer Trifle,

Trifle, in Comparison of that Glory which shall
e'er long be reveal'd. Thy Saviour, O Christian, will admit thee into the blessed Society
above, when thou departest hence. He will
raise thy Body, and array it with matchless
Beauty and Glory. He will own thee for his
Friend, and welcome thee to an eternal King-
dom in Heaven, in the Presence of Angels and
Men, when he is seated on his awful Tribunal.
And sure the Belief of this must produce Joy
unspeakable, and full of Glory.

Sixthly, What Encouragement have we to fol-
low after Righteousness and Holiness to the End
of our Days. Surely, If we have an ingenuous
Temper, we cannot but own, that we are under
infinite Obligations to God and the Redeemer.
Let us, therefore, make it our Busines to walk
worthy of the Lord unto all pleasing, and to be
fruitful in every good Work.

And here I may very well propose the Exam-
ple of our dear deceased Friend. She was one
that sought first the Kingdom of God, and the
Righteousness thereof; and these very Words
were blest for exciting those serious Thoughts in
her, which produc'd an entire Change of Heart
and Life. She was for several Years an honour-
able Member of this Church; and many of you
know with what Pains and Difficulty she came to
worship God amongst you, when she both laboured
under great Weakness, and was remov'd some Miles out of the City. And as I had
the best Opportunities for observing her Beha-
viour, when I was with her the last Summer, I
must say, that I never knew a Person who dis-
cover'd a more heavenly Disposition, a greater
Indifference about the World, in the Midst of
Prosperity, and a more tender Concern for
the

the everlasting Welfare of dear Relations. Her surviving Relative has, I am sure, lost one of the best of Wives ; we have lost a valuable Member ; but our Loss is her Gain ; she is gone to the Possession of that Happiness, which she long desir'd, and of which she had the most comfortable Views in her last Illness. And when she saw her self just passing into Eternity, she was perswaded that she was departing to be with Christ ; and with Earnestness frequently call'd upon him to receive her into his Presence. And through a Fear that the working of innocent Passions, either in her self, or her nearest Relation, might divert her Thoughts in some Measure from the View of heavenly Glories, and render the Exercise of Grace in her last Moments the less vigorous, she dismiss'd him with these Words, about Half an Hour before she died, “ *Pray excuse me, I have done with the World, and my Heart is fixed.* ”

May we all follow her Example, and have the same Experience : May we live a holy Life, and depart in Peace to the Enjoyment of endless Felicity.

F I N I S.

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